

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XIV, No. 20

FRIDAY, MAY 16, 1952

United States 1 year \$2.00; 3 years \$5.00
Canada and foreign 1 year \$2.50; 3 years \$6.50

The Awfulness of Eternal Punishment

By Rev. Elbert Munsey
Famous Methodist Preacher of two generations ago

"If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-48.

The word in these verses translated Hell, is *gehenna*, not *hades*. The Hebrew word *sheol*, and its equivalent *hades*, often translated Hell in our version, mean the invisible world—the unseen world of spirits—of spirits both bad and good. They are sometimes used to represent the grave—the invisible abode of dead bodies—but this use is figurative. *Sheol* among the Hebrews (as well as *hades* among the Greeks), means the invisible world of spirits. It was in *sheol*, where the patriarchs are represented in dying as being "gathered to their people." "Gathered to their people" is recorded as something distinct from burial, and as preceding burial, and this shows us the meaning of *sheol*, and *hades*, and that the doctrine of the immortality of the soul is taught by being recognized in the Old Testament. Abraham "gave up the ghost . . . and was gathered to his people," before his burial in the cave of Machpelah. It certainly could not mean Machpelah, for Abraham had no people there—Sarah was the only one buried there. Moses was "gathered unto his people," and so was Aaron, and their graves were solitary. It was in *sheol* Jacob expected to meet his son. The common name of grave in the Hebrew is *keber*. In the Greek it is *taphos*, or some equivalent word.

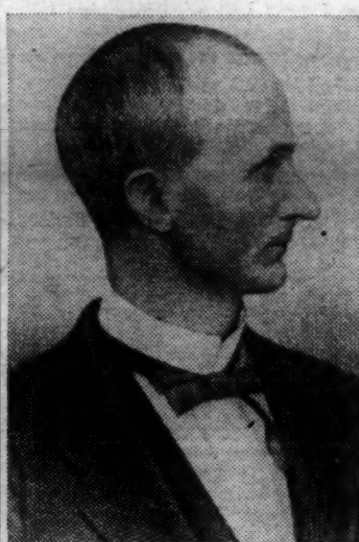
Sheol, translated "Hell," sometimes means that part of the invisible world in which the wicked are punished till the judgment, as in the verse, "The wicked shall be turned into hell (*sheol*), and all the nations that forget God." It certainly here cannot mean the grave, for those who are not wicked.

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Rev. William Elbert Munsey

Stealing the Steel Mills

By the Editor

The President's seizure of the steel mills on April 8 ought to be discussed by every preacher and by every Christian magazine. It is not simply a matter of politics. It is a matter of morals, right and wrong. There are those who will say that a Christian magazine ought not to meddle in politics. Some will write and say, "Why don't you preach the gospel and leave politics alone?" But to ignore sin because it is in high places would be the course of a coward, the course of a time-server, not willing to take a stand on a moral issue of righteousness or sin.

If a preacher of the gospel ought to speak out against drunkenness—and he certainly ought—then a preacher ought to speak out against stealing, which is a worse sin. Drunkenness is bad because it may lead to unconscious or unintentional sins against others. But the theft of private property is a deliberate crime, so recognized by all courts, and must be opposed by every man who pretends to serve God and to follow the Bible.

The Bible on Private Ownership of Property

The Ten Commandments sum up God's law for man. The first four of the Ten Commandments forbid putting anything else before God, idolatry, profanity, and sums up the ceremonial law for Jews in the command about the Sabbath. But the last six of these commandments give man's duty to man. These commands are:

"Honor thy father and thy mother . . ."

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness . . ."

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his

ass, nor any thing that is thy neighbor's."

Two of these Ten Commandments have to do with private property. God plainly says, "Thou shalt not steal." God plainly said it is a sin even to covet "any thing that is thy neighbor's." Here in the basic law of God is the clear teaching that private property is to be respected. Private ownership of property is God's own plan. The communist and socialist idea that property all belongs to the government, or to the mass of workers, is of Satan. It is not only contrary to the laws of our land, our Constitution, but it is inherently wicked and contrary to the Bible and Christian philosophy. The right of private ownership of property is given by God Himself and guaranteed by the Bible, as well as by the Constitution of our free country. The public ownership of property by the government is not sanctioned by God or the Bible. It is a false conception that goes with communism and atheism, not with Christianity nor with the American way of life.

In the Mosaic law for Israel, God plainly provided that a man would have a right to defend his property by force. If a man were caught stealing in the daytime, when he could be recognized and could be certainly punished, the property owner was not allowed

to kill the offender. But in defense of his property against theft at night, the property owner was allowed to kill if necessary to defend his property (Exod. 22:2). Thus God puts the private ownership of property as a sacred right to be defended by the strongest means possible.

The Bible has very clear warnings that a ruler should not seize private property. In I Kings, chapter 21, we have the story of King Ahab of Samaria who coveted a

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We Pay You to Write Us!

by the Editor

THIS IS LETTER MONTH! Through June 10, we are getting thousands of readers to write us a letter. We want your comments on THE SWORD OF THE LORD. We want to hear reports of people saved through our literature. We want to know what book has helped you. We want your advice, your suggestions about how to do more soul-winning work through the Sword of the Lord literature and how to make THE SWORD OF THE LORD a bigger blessing. It is to us a matter of great importance to have your letters.

Besides, we feel if we get our friends to write, they will do something good which they had long intended to do but had postponed. If you write, perhaps you will send a subscription for a friend, or renew your own. If you write, you may order the books that you have wanted, but neglected to order. Or you may send a gift to our Free Literature Fund. Or you may ask a Bible question which puzzles you. It is important to us to have your letters. So, during this annual Letter Month, we are really going to pay you to write us a letter!

I. Free Book for Every Person Who Writes

Anybody who writes us a letter may ask for, and receive absolutely free either the brand-new book of 110 good poems, **POEMS THAT PREACH**, or my famous pamphlet, **BIBLE FACTS ABOUT HEAVEN**, sixty-two pages, eight chapters of comfort and Bible teaching on Heaven. These books sell for fifty cents each. You may have your choice, just by writing us a letter. But you must say which book you want. Do not ask for other free copies. A postcard will not do; make it a letter. You may use a Sword of the Lord envelope if you like and have one, but pay the postage yourself. Write today for your free copy of **POEMS THAT PREACH** or **BIBLE FACTS ABOUT HEAVEN**.

2. Big Premiums for Every \$5 Purchase or Gift

To get you to write, and make it profitable to write your Letter Month letter, we are giving big premium gifts with every \$5 cash retail book order, subscription or gift. You may have your choice of the following:

1. **IN HIS STEPS**, by Dr. Charles M. Sheldon, the world's

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Our Redemption in Christ

By Dr. Ralph W. Mitchell
40 Joshua Road, Lafayette Hill, Pennsylvania

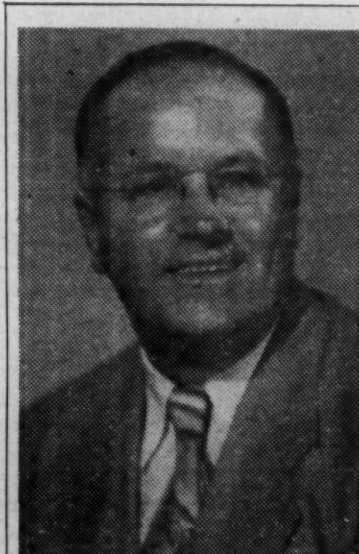
"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

Recently I heard of a preacher who said that when he did not know what to preach, he took a text, of which he knew little and his people less. Then he enjoyed a good deal of liberty. Then there was the other prominent minister of the Gospel who confessed that he did his worst preaching on the greatest texts of Scripture. If the first confession is somewhat facetiously expressed, we surely can understand the difficulty of dealing with some passages in the Word of God. They are so profound that the expositor feels overpowered almost to the point of paralysis in trying to interpret their meaning; and reaches the stage where his mind can get no further, where, with trembling soul, he can only adore and be still.

Dr. A. T. Pierson called the letter to the Ephesians, "Paul's Third Heaven Epistle," for in it he soars from the depths of ruin to the heights of redemption. It has also been named, "The Alps of the New Testament," for here we are bidden by God to mount step by step until we reach the highest possible point, where man can stand even in the presence of God. In verse 7 we have a great text, on a powerful theme, in a profound epistle, from an incomparable Book. It certainly is a remarkable text—so compact, and

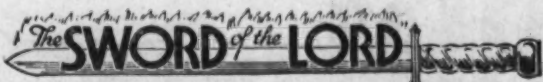
yet so comprehensive. What Gospel truth is packed into one single verse! What a store of great ideas is contained in such a brief compass that does not occupy any more than three lines in the precious Word of God! May the blessed Holy Spirit enable us, as we study the verse, to gain a greater conception of the Person of our Lord Jesus Christ and of His work which is grounded in the innermost purposes of God. Such a conception will cause us to rejoice all

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DR. RALPH W. MITCHELL . . .

was trained in Spurgeon's College, London; has been field evangelist for the Pocket Testament League since coming to America from Scotland, and has a very fine and fruitful ministry. However, he feels led to go into a broader field of service, and so in March resigned his position with the PTL to enter the evangelistic field full-time. Dr. Mitchell recently went to England with Billy Graham, assisting him in setting up meetings in Great Britain.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
EVANGELIST BILL RICE, Associate Editor
GRACE RICE MACMULLEN, Circulation Manager

Subscription rates: \$2 per year, \$5 for three years. Canada and foreign countries \$2.50 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Send all correspondence to Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois. Office of Publication, 129 W. Sixth Street, Newton, Kansas.

One Way Anybody Can Win Souls

Thrilling Stories of Souls Saved at Anderson, Indiana, and Cheyenne, Wyoming, Through 24-Page Booklet, "What Must I Do to Be Saved?"

By Editor John R. Rice

We have been so busy helping to send Christian literature to Japan, Formosa, the Philippine Islands, India, Italy, Portugal, Spain, Holland, Cuba, Mexico and South America that we have recently not given much public notice of the work God is doing through the editor's twenty-four page pamphlet, "What Must I Do to Be Saved?" as printed in the English language. But God is using it to save many souls, and we feel a special need to urge Christian people to try it now.

With that in mind, I want to give you two letters we have recently received.

Christian Workers Employed at General Motors Plant, Anderson, Indiana, See Several Saved

We are happy to have a letter from Miss Kathryn Green, 2412 Sheffield Avenue, Anderson, Indiana. Under date of April 12 she writes:

"Dear Brother Rice:

"This makes about the fifth time we have ordered your booklets, 'What Must I Do to Be Saved?' God has been blessing in many ways. We are a group of Christian workers from different churches who work at a General Motors Plant here. We have been putting candles or gospel bombs out for almost a year and each candle has seven or eight gospel tracts in them. We have been calling on homes here where new babies have arrived and leaving one of the booklets. Would like to give you this story of a soul being saved through this book.

"On Wednesday night, March 17, Sister Maker and I called on Rosemary H— not knowing her, but we had her on the list as having a new baby there. We were asked in, talked to them about their soul, she and her sister Betty. Rosemary said, 'My husband Tom left me in January and I haven't heard from him since.' Betty said her husband had been gone five weeks and she hadn't heard from him. The sisters said they wanted to start to church and get saved. We gave them the plan of salvation, left them one of the booklets, and was to pick them up to go to church on Sunday. On Sunday, March 23, at night we took the girls to church. They said they had read the book and understood how to be saved. At the end of the service both were gloriously saved. Before leaving the altar, we prayed for the two husbands; took them home.

"On Monday night, we went out to encourage them and have prayer, and found Rosemary so happy. Fifteen minutes after she got home Sunday night her husband Tom called. She told him her testimony, and he told her he was out in Texas and was lying on the bed, and it seemed someone just pushed him off and said, 'Call home.' He didn't understand just what it was all about. He told her he was coming home if she would take him back; and he wanted to get saved if that was what made her sound so happy. On Wednesday night, we took them to prayer meeting; and Betty had heard from her husband and he was coming home. On Sunday morning, we went to get them. Betty and her husband who had come home didn't get saved—but is under conviction and is now going to church.

"We went back to see Rosemary

on March 31; and her husband Tom was home. We talked to him and left him a booklet and told them we would pick them up on Wednesday night for prayer meeting. We went back on Wednesday night and he had the booklet in his hand, asking us if he could get saved now. We praise God for this soul. He said he started reading this booklet after we left the night before and got to crying and could hardly wait until the next night. This is truly a happy home and we praise God for working through this booklet. He says God moved him to that phone out there in Texas when prayer was going out for him here at home, when Rosemary got saved.

"We wanted you to hear this story. God is blessing our work. If you have anything else you think we could use in this work, we would be glad to hear about it. We do all this as God provides by free-will offering; and we truly praise Him for the way He has provided. I will add that Tom got saved there at home; and we never got to prayer meeting. Praise His name! Pray for our work that we as His servants might let Him use us according to His way and will. Our group covers an average of six homes a week. That doesn't sound like many, but people are hungry; and we take time to give them the plan of salvation and leave praying God will bring conviction until they are saved. Pray for us. We remain

"Yours in Christ,"

(Signed) Kathryn Green

It seems to me this letter proves that honest Christians who want to win souls can do it. Why do you not get this little booklet, "What Must I Do to Be Saved?" study it very carefully so that the way of salvation from the Bible is made very clear in your own mind. Then give copies to neighbors and friends and relatives. Get them to read it. Press upon them to make the decision with which they will be faced on page twenty-three. You, too, may be a soul winner, if you care enough to really try and ask God's help, using the Word of God.

Automobile Salesman Claims Christ in Cheyenne

Harold Walcott, 357 W. Flint Street, Laramie, Wyoming, writes saying:

"Dear Sirs:

"Please send me as many copies of 'What Must I Do to Be Saved?' as \$3 will pay for. Let me tell you what one of these tracts did a while back. I went to Cheyenne to buy a new car and as I was trying it out, I gave the fellow my testimony (the salesman). He said, 'I've never had anyone talk to me about this. There aren't many people who want to talk



The life story of Dr. Fred Garland, once a Broadway producer and later a dope fiend, but now a widely-used Gospel evangelist, will be filmed in Los Angeles in May. Designed especially for showing in jails and penitentiaries, the film, tentatively titled, "The Case of Convict 63913, New York Penitentiary," will include 55 to 60 minutes of the Gospel message. Proceeds after production are slated to support native missionaries on foreign fields. Premiers of the film is planned for around June 15.

Combining vacation with instruction, the extension department of Moody Bible Institute will be offering classes this summer at College Camp, Lake Geneva, Wisconsin. Lasting from July 5-13, the courses will include studies in personal evangelism, photography, Sunday school teaching, piano accompanying, gospel broadcasting, and Bible study. Speakers include primarily Moody instructors.

GREENVILLE, S. C., Apr. 25... Announcement has recently been made by Theodore Mercer, registrar and assistant to the president of Bob Jones University, that 93% of the Bob Jones University seniors taking the National Teacher Examinations received the grade of "A" and 7% received "B's."

Bob Jones University had 116 seniors taking the examinations, which were administered by the

about it, are there?" I said, 'No, not many.' I gave him one of your tracts and told him if he wanted to have a joy like he'd never seen before, to make that decision for Christ.

"The next day as I was driving the car out of the garage, he ran and jumped in and said, 'Say, I can't wait to get home and read that paper you gave me again.' I told him about the decision he should make; and he said, 'Well, I didn't sign my name, but I prayed to the Lord about it.' I said 'Why, man, you're saved.' He was so happy he couldn't hardly contain himself. Pray that he may grow day by day to the Lord's service. "Love,"

(Signed) Harold Walcott

The above letters were not intended for publication, perhaps, but I believe these good people would be glad for you to know that God is blessing their work. They would like to have your prayers. And they would be glad if readers will set out to try to win souls, being encouraged by their experiences.

Special Sale; "What Must I Do to Be Saved?" \$1 Per Hundred During Letter Month

We are so anxious to spread very widely this booklet, "What Must I Do to Be Saved?," that we have printed many, many thousands of extra copies for the Letter Month, and have cut the price right in half! During Letter Month, that is through June 10, you may order these twenty-four page booklets, "What Must I Do to Be Saved?," at the rate of \$1 per hundred, in any lots with \$1 or more. If a few copies only are ordered, you should pay for them at the regular price, two cents each. But in lots of \$1 or more, you may have the booklets at \$1 per hundred, one cent each. We make this at half price. We will lose money on them, but they were never printed in the first place to make money. We simply want to get the gospel out and get people saved; and we believe that we can thus stimulate a widespread interest in soul winning by use of this gospel message.

If you have doubts, send for a sample copy of the booklet, "What Must I Do to Be Saved?." Read it over very carefully. See how full of Scripture it is. See how it is made clear that all are sinners, that every man, every woman,

South Carolina State Department of Education, and of this number 108 received "A's" and 8 received "B's." Of the 27 white college students in South Carolina making scores above 700, thirteen were from Bob Jones University. Although Bob Jones University students comprised only 19.8% of the number of South Carolina students tested, they achieved 48% of the scores above 700.

In his announcement, Mr. Mercer stated that Dean Laird Lewis, of the School of Education, has reported for the past two years a record of 90% "A's" and 10% "B's" achieved by the university seniors taking the exams. Mr. Mercer congratulated the students and said, "Since our education students come from such a large number of states which have very high teacher training standards, it is necessary for us to main-

tain high grades; and we appreciate the unusually fine work being done by the School of Education and the university education students."

The Bob Jones University Chapter of Future Teachers of America has been named "National Banner Chapter" for 1952, according to the secretary of the national committee. Numbering more than 340 members, the BJU Chapter is one of 470 similar FTA chapters throughout the United States. Following the announcement of the award, Miss Mildred Cox, a Bob Jones University junior who is president of the South Carolina FTA, spoke on "The Report of the National Banner Chapter" at the FTA Leaders' Conference held in Boston during the American Association of School Administrators Conference held in April.

every child needs to be born again. See how the questions are answered; how repentance is explained; how one is taught not to depend on his feelings, but to depend on Jesus Christ. See how many Scriptures are used, proving from the Bible that one who definitely turns in his heart to Jesus, depending upon Him, relying upon Him, trusting Him for salvation, is saved. See the decision form on page twenty-three, which thousands of sinners have signed after they trusted Christ in their hearts, while reading the pamphlet. Get a copy for yourself. And then however timid you are, if you really want to win souls, you may give out some of these to your friends and get them to read them. You can lead someone to Jesus Christ if you really try, prayerfully and continually.

This little pamphlet printed in brown ink, with a picture of Paul and Silas and the Philippian jailor on the cover, with twenty-four pages, is just the right size to carry in your pocket, or to mail in a letter. It is easy to read. It is not denominational doctrine, but Bible doctrine. It seeks to get people to Jesus Christ, and God has blessed it. Many thousands have been saved through it. We have had letters from about five thousand peo-

ple who claim to have been saved through this edition of the tract in English. Thousands of others have been saved in foreign language translations of the booklet.

Please pray about it, and help us to get out the booklet. Give copies to your pastor, to Sunday School teachers, to personal workers. And I advise you to stock as many as you will need, while you can get them at half price. Remember, during Letter Month only, the price of "What Must I Do to Be Saved?" booklets is only \$1 per hundred copies, or \$10 per thousand. This price is good only in lots of \$1 worth or more. Fewer copies than \$1 worth should be ordered at the regular price, two cents a copy.

Send your order to the Sword of the Lord Publishers, Wheaton, Illinois. And we pray that God will help you to win some precious souls. Will you try it?

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The Awfulness of Eternal Punishment

(Continued from page 1)

ed, and who do not forget God, go to the grave, as well as the wicked and all the nations that do forget Him. It cannot simply mean the place of spirits good and bad, for then there is no sense in saying that the wicked and the nations that forget God go there, for certainly if all people go there after death, they will go. Speaking of the people in two classes, and saying that one class—the wicked class—go to *sheol* when they die, implying that the good class do not go there, shows that the word here means the place of future punishment. It is so used by Solomon in the verse, "Thou shalt beat him [i.e., thy child] with the rod, and shalt deliver his soul from hell" (*sheol*)—whether he correct his child or not he will go to the grave and invisible world. The Greek equivalent of *sheol* is *hades*. It, also, sometimes means the place of future punishment for the wicked, as in the verse, "The rich man died, and in hell (*hades*) he lifted up his eyes being in torment"—"torment" as a state of misery. John says, "Death and hell (*hades*) were cast into the lake of fire: this is the second death." This certainly means the wicked only. Now the word *tar-taros* is never used but as the prison of the wicked, and is used in II Peter, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." This is in harmony with the other verses,

and corroborates what I have said about them.

Gehenna is the word used in the text. It is compounded of two Hebrew words *Ge* and *Hinnom*—valley of Hinnom. This valley was southeast of Jerusalem, and near the city. In this valley was an image of Moloch, Baal, or the Sun, and in the valley the idolatrous Jews, in the worship of this god, burned their children alive. This valley is also called Tophet, from *toph*, meaning a drum, because the cries of the burning children were drowned by the beating of drums. Josiah, who abolished the worship of Moloch, to render this valley odious turned all the filth of Jerusalem into it. The dead of animals, and the dead bodies of malefactors, were thrown into it. The sewers of Jerusalem also emptied their filthy contents into it. To consume this filth a fire was kept there perpetually burning. The valley, by natural law of all ideas, became the symbol of cruelty, misery, pollution, and of perpetual burning. Thus, by a law of language, its name was transferred to the place of punishment for the wicked, and is so used in the text and other places.

The Universalists say that when the word is used in the Bible it always means the valley of Hinnom near Jerusalem. They have written books to prove that it has no reference to such a place of future punishment for the wicked as we claim. It is a pet argument of theirs. Let us read some of the

Over the Top!

The subscription campaign is over now, and we feel the Lord was very gracious to us. We are so grateful to all the loyal readers who sent in subscriptions, who prayed, and helped in other ways. During this campaign we received over 47,000 subscriptions—more than the total subscription list of most Christian papers! We are happy to announce that our print order this week totals

100,823

(Yes, we did order the extra 177 papers to make it 101,000! And this does not include hundreds of gift subscriptions to ministers and missionaries which have been paid for but for which stencils have not yet been made.)

Scriptures in which *Gehenna* is used according to their argument, and mark well the consistency, beauty, and sense, and if the inspired writers are not crazy, craziness cannot be proven by the productions of a man's pen. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul" in the valley of Hinnom, which is near Jerusalem—"in hell." "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte,

and when he is made, ye make him twofold more the child (of Hell)"—of the valley of Hinnom, near the city of Jerusalem—"than yourselves." "Ye serpents, ye generation of vipers, how can ye escape the damnation (of hell)"—of the valley of Hinnom near Jerusalem? "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire (of hell)"—of the valley of Hinnom near Jerusalem.

The word *Gehenna* is used twelve times in the New Testament. It never literally means the valley of Hinnom. It may in a few instances mean the misery of the Jewish nation, but its general meaning is a place of great suffering in the future for sinners. Take one verse already quoted: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell"—*geenne*, another form of the same word. The soul is here distinguished from the body, and is said to be indestructible by man, and is said to live after the body is killed, and that God only can destroy it, and that God will cast it with the body in *Gehenna*, and after the body being dead shows that it will be after the resurrection; hence *Gehenna* is the abode of the damned after the judgment, as *hades* is their abode after the death of the body and before the judgment. The conclusions from this verse, and that the punishment is in the future, are more clearly taught in Luke: "Be not afraid of them that kill the

body, and after that have no more that they can do; but fear him which, after he hath killed, hath power to cast into hell." The preposition *meta*, in the phrase "after that," is properly translated—it always means "after" when it governs the accusative as in the text. It means "with," "together with," when it governs the genitive.

Because the word *Gehenna* is compounded of *Ge* and *Hinnom*—valley of Hinnom—to make the word when it is used with reference to the wicked apply to the valley of Hinnom near Jerusalem is philological stupidity. The invisible is always represented by word made from the visible. The words *Paradise* meant "originally, in Persia, a park or pleasure-ground, well watered and planted, and stocked with animals for the chase." When Christ said to the dying thief, "Today thou shalt be with me in paradise," do you suppose He meant one of those Persian gardens? Do you suppose Paul, when he said—and I quote—"that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter"—that is possible for a man to utter, as the marginal reading is—that he meant a Persian garden? If so, Persia is in the third heaven, and is "up"—"caught up"—for Paul says in two verses before, "caught up to the third heaven." Our word meaning Heaven just means the region of air around us. Are the damned to be sent to the valley of Hinnom near Jerusalem, and the saved into a garden in Persia? If one is to

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In His Steps

by Charles M. Sheldon

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SWORD OF THE LORD PUBLISHERS
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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Evangelist Benny Bates reports two blessed revivals in California churches in recent weeks. The first of these occurred at the First Baptist Church of Paramount, California, where there were 37 re-dedications and 7 conversions; and the second took place at the West View Baptist Church of San Diego, where 31 re-dedications and 16 conversions were recorded. Both campaigns lasted eight days.

Following these meetings, Evangelist Bates conducted special services in the First Baptist Church of Orange, California. The closing service Easter Sunday there were over fifty who made decisions. 167 various decisions were recorded throughout the entire campaign.

The Smith-Henderson evangelistic team has recently been ministering in the Pacific Northwest where a two-week campaign in the Beacon Chapel of Spokane, Washington, was just concluded. There, and in two Youth for Christ rallies, a number of souls found Christ as Saviour. After conducting pre-Easter services in Portland, Oregon, the team headed through Western Canada where they are currently having campaigns in Victoria, Vancouver, Winnipeg, and Toronto.

Methodist evangelist, German P. Comer sends reports of two revivals he has held recently. Concerning the first of these, Pastor E. L. Edgar of the First Methodist Church, Corrigan, Texas, writes, "I can truly say that our town has had a great spiritual awakening. We had passed through a tragedy in our Church. Comer presented the Gospel in a manner that reached the sore and brought out the truth and healing power of the Christian message."

Regarding the second revival, held at Lindsey Wilson College early in March by Brother Comer, the president, Victor P. Henry, writes, "There were many re-dedications and conversions, and the spiritual life of the college was strengthened..." In addition, he called it "Perhaps the most successful revival held in the history of Lindsey Wilson College."

The McCoy Baptist Church of Elkhart, Indiana, recently closed a two-week series of evangelistic services with Rev. O. W. Stucky of Detroit. At the close of the meetings 40 persons had made confessions of faith, and 87 covenanted to read through the Bible in one year. James C. Gurley is pastor of the church.

Youth Evangelist Freddie Gage of Houston, Texas, reports his most recent revival, which was held at the Salvation Baptist Church of Houston. Rev. Lewis Quarles, pastor of the church, writes that it was one of the best meetings that part of the city had ever experienced; some of the hardest men in the neighborhood were saved. Final results were computed at 57 saved, 18 others received into church membership by letter, and 95 other re-dedications.

Evangelist Joe Arnett reports a successful revival at the Independent Bible Church, Shavertown, Pennsylvania, March 10-30. According to Evangelist Arnett, the cooperation of fundamental pastors and churches from nearby towns contributed greatly to the success of the campaign: souls were saved, the saved were revived, and encouraging crowds were in attendance at the meetings. Rev. Russell W. Edmondson is pastor of the church.

April 6-25 Evangelist Arnett ministered the Word in the Grace Bible Church Glidden, Iowa, where Rev. Russell Bennington is pastor.

From Evangelist Kenneth Chapman comes word of a blessed revival at the First Southern Baptist Church at Wellington, Kansas. With the final results not yet es-

tablished Chapman writes that souls are being saved, the back-slidden are being restored, and people are lining up with the church as a result of God's blessing on the campaign.

On April 20, Evangelist G. Covell Keenum closed a blessed revival at Oak Park Baptist Church in Indianapolis. I understand there were some seventy or more professions of faith in Christ.

Before that, in Greenville, Pennsylvania, a blessed revival resulted in eighty-eight conversions including a doctor seventy years old and other leading men. Brother Keenum may be addressed at 507—Third Avenue West, Decatur, Alabama.

Highlighted by a gigantic Kiddies Meeting attended by more than 9000 youngsters, with 20,000 more turned away, the Bob Pierce evangelistic crusade in Liverpool, England, has been unusually blessed in helping to make Britain God-conscious.

Staged Saturday afternoon, April 19, the huge youth rally was packed with twice-capacity crowds long before the meeting began. With thousands of other disappointed children milling about outside Boxer Stadium, scene of the service, special police reinforcements were dispatched to help preserve order and prevent accident. Inside the mammoth building, two hundred usherettes and helpers were stationed to look after the crowd estimated at more than 9000 who came to hear Dr. Bob Pierce, United Nations Correspondent in Korea, and Gospel evangelist.

Officials of the Merseyside Youth for Christ who sponsored the special meeting admitted it took them completely by surprise. The crowds of children who appeared from all parts of the city exceeded anticipated attendance by nearly 500%. As reported in the area's major newspapers such as Manchester's *Empire News*, *The Liverpool Daily Post*, "no one had any idea that there would be the crowds there were." A stadium official added, "I have never seen anything like it."

In other meetings during the April campaign, the spirit of revival blessing was also manifest, according to Ken Davies, Secretary of the Merseyside Youth for Christ. Easter Saturday some 2000 adults packed Philharmonic Hall; attendances continued to be large, with near 4000 persons in the Liverpool Stadium the following Saturday. Don DeVos conducted the singing and organized a volunteer choir comprising between 800 and 1000 voices, and Herman Voss who ministered on the organ and piano, have been invaluable in the campaign.

Response from local ministers and evangelists has been both enthusiastic and expectant. Rev. G. K. Gillott, pastor of Fabius Chapel, Liverpool, stated, "As one who worked in the inquiry room, I can testify that the work of the Holy Spirit done in many hearts was deep and will surely last." Rev. James L. Mair of the Bootle Bethel Baptist Church, said, "I know of no visiting team which has more successfully adapted itself to British audiences." Additional praise came from Rev. W. Hewitt, Vicar of St. Thomas Anglican Church, who called the three-man team "an example of humility, sincerity and love." The preaching of Dr. Pierce was characterized as "definite, scriptural, challenging," by one pastor, and "humble, forthright, honest, sincere," by another. The dual musical ministry of Voss and DeVos was termed by Rev. Gillott as "a beautiful blending of brotherliness, attractiveness, eagerness, purpose and prayer."

According to latest reports there have been encouraging signs of conviction of sin, with many having made first-time decisions for Christ.



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Something Better Than Luck

Mrs. Manton was on her way down town when first she saw Jean at the window. She waved a hand to the smiling girl, saying to herself, "I must manage to give her a few minutes on my way back."

The sight of the pale, eager face recalled Dr. Prescott's words the morning she first met him. It was after he had assured her there was nothing serious the matter with Ned. Fee-fe was playing about the room at the time, and the physician remarked: "The sight of that bit of beauty will give more pleasure to the invalid next door than a whole garden full of roses—and she loves roses."

"A child?" the lady inquired.

"Barely thirteen, and she hasn't walked a step since she was two years old."

"Madam," the gentleman continued, as a quick note of sympathy fell from Mrs. Manton's lips, "Jean Myers has suffered much, but she has loved more, and does not need pity. She is embodied sunshine, with a heart as deep and pure as her eyes are big and clear, and a love that embraces the very least and worst of all the sons and daughters of men. Thank God I have been able to help her. When a medical man meets a case like hers and is privileged to bring relief, he is thankful for the choice of his profession."

And that very moment there sprang up in his listener's heart an unfaltering trust in the speaker and a gratitude too deep for words to the God who had led her to him. For she was troubled about her son Ned. Fear held her heart,

and because of that fear she had called Dr. Prescott at the lad's slight indisposition. She had an uneasy sense that self-indulgence was causing his physical discomfort. He did not eat well, his step lagged, he did not look nor act like the boy she had once owned. Something seemed to be changing him.

The change, whatever its cause, began during his last school year before they left Pennsylvania. She feared it was due to contact with a schoolmate, older than himself and a class ahead of him, who had much influence over him. She had detected the odor of tobacco about Ned several times, and commented on it once.

"You mustn't be surprised at that, Mother; I'm always with the boys, and most of them smoke," he had replied to her timid questioning. It was a cautious timidity on her part. She must not even seem to charge him with what she was not sure he had done, nor suggest to him what might not as yet have appealed to him.

"Are there no boys of your age at school who do not smoke?" she asked.

"Precious few," he replied, with a laugh.

The lady appealed to her husband. He seemed unafraid. "Don't

(Continued on page 12)

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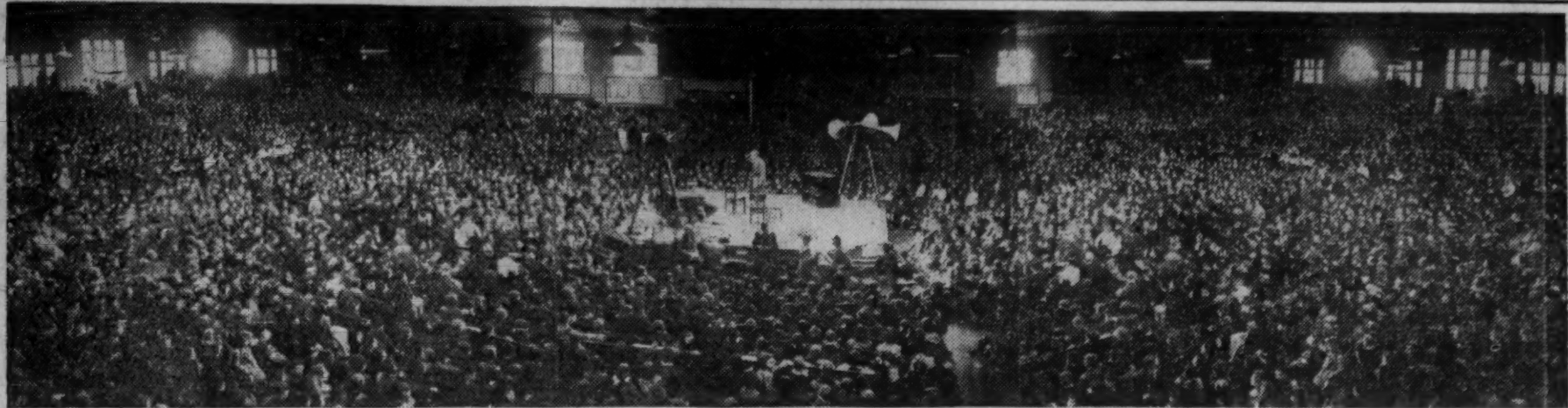
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The Awfulness of Eternal Punishment

(Continued from page 3)

be taken this way the other must. If Gehenna is not the place of future punishment for the wicked, we have no Heaven or Paradise either. The same arguments can be used against both, and why they are used in favor of Hell, and not Heaven, is because those who use them, as a general rule, would love to go to Heaven, but feel they

are not prepared for it, and they want to get a future Hell out of the way. I do not want to offend anyone, but with my convictions I can say nothing else, and God helping me I will not go to the judgment with your blood on my skirts. I feel it my duty, and I know no policy in the pulpit.

The existence of the atonement is evidence of a state of future punishment. I lay down three propositions: 1. Man's body is mortal. 2. Man's soul is immortal. 3. Sin has produced the mortality of the body; corrupted the moral character of the soul, but cannot destroy the immortality of the soul. Take these three facts laid down as premises, and think over them but for a moment. Man's body is mortal—who would ask proof of it? Man's soul is immortal—all of you believe it; if there is a person here who does not, then he is prepared to hear no argument whatever upon either Heaven or Hell. Sin produced the mortality of the body, but cannot destroy the immortality of the soul. The basis of the soul's immortality is found in the capabilities of its constitutional essence—the reason is found in God's will thereto agreeing. Sin from its nature affects the moral character of the soul, not its constitution and essence. What the soul is capable of having in virtue of its constitution and essence independent of its moral character sin cannot touch or destroy.

Now hear the conclusion: If man's body is mortal, if man's soul is immortal, and sin produced the mortality of the body, but cannot destroy the immortality of the soul, and there is only a state of eternal blessedness in the future for departed spirits—which is the theory of one class of Universalists—all spirits must necessarily go there after the death of the body, and we have universal salvation irrespective of character. Where, then, is the necessity for a Saviour, and the scheme of redemption of which He is the subject? There is none. The existence of the atonement is evidence there is a state of future punishment. If there is no state of future punishment, the atonement is at once perceived to be a supererogation—a something superinduced upon the grand system of God's moral government, for the existence of which there can be no sensible reason assigned.

If it be said by another class of Universalists that there is a place of future punishment, but that the punishment of the wicked is limited, and that after a time they will all go to Heaven, the following conclusions inevitably follow: 1. That suffering can compensate for sin; 2. That suffering involuntarily endured can compensate for sin voluntarily committed; 3. That suffering can purify man's nature. These conclusions are unphilosophic and unscriptural; and the result is as before—there is no necessity for Christ or the atonement. The very existence of the atonement is evidence of a state of eternal future punishment for the wicked.

This punishment is eternal as a matter of fact, as I have shown; and it is eternal as a matter of right. I can present my arguments, because of what has preceded them in this series, as briefly and compactly as I choose. As a matter of course I go upon the doctrine that the true sense of future punishment is that of

BOB PIERCE PARTY IN LIVERPOOL, ENGLAND

This photograph shows thousands of children in the Liverpool Stadium. Police estimated 20,000 others could not get inside. Some fainted, some were trampled; police reserves were called out. Pastors send enthusiastic reports of the meeting. Bob Pierce has been active in Youth for Christ work, news correspondent and evangelist in Korea. His helpers are Don DeVos, song leader, choir director, soloist; and Herman Voss, organist and pianist.

retribution, not that it is disciplinary. This has been shown inferentially from every argument all the while. I may in a future discourse touch upon it more explicitly.

The penalty must be in proportion to the amount of guilt. This arises out of the very relation between penalty and guilt. The guilt of any offence of man against God is in proportion to the superior dignity of God's nature. This will not do as a general rule. It is not true when both parties are finite, and never true with reference to the accidental dignity of mere office and circumstances, but only with reference to dignity of nature. It is only true with reference to a finite creature and an infinite God, where such relations exist as do exist between the infinite God and all finite creatures. Man's nature is finite. God's nature is infinite. There can be, therefore, no proportion in point of dignity of nature between the two. There can be no proportion between two things unless the one subtracted from the other creates a visible diminution. Subtract the finite from the infinite, and there is no diminution—the infinite remains. Let the infinite be your minuend, the finite your subtrahend, and the infinite is your remainder. Now, if the penalty is in proportion to the amount of guilt, and the guilt of man's offences against God is in proportion to the superior dignity of God's nature, and between God and man there is no proportion in point of dignity of nature because God is infinite; then the penalty of sin as a matter of right is infinite, in the only direction in which it can be, that of duration.

Again, the penalty of sin must be in proportion to the amount of guilt. The guilt of sin consists in its being the violation of an obligation; therefore must be in proportion to the amount of obligation violated. This is also clear. The whole question turns upon the character of man's obligations to God. These are infinite. God is the Creator, Preserver, Benefactor, Governor and Redeemer of men, infinitely and absolutely. If man really owns, originates or preserves, by any right or power within himself, anything subjectively, or objectively, just so far as that thing was worth he would lack of being under infinite obligations to God. But where is there such a thing? From the nature of God and His relations to man, the character and value of man's obligations must be estimated from the infinite nature and plans of God, the obligee! and not from man the obligor. Man is under infinite obligations to obey God. If man's obligations to obey God is infinite, the guilt of disobeying Him is infinite, and if the guilt of disobeying Him is infinite, the penalty, as a matter of right, is infinite. The penalty must be in proportion to the amount of guilt, the amount of guilt must be in

proportion to the amount of obligation violated: man's obligations to God are infinite—the penalty, as a matter of right must be infinite.

Is eternal punishment a fact, and is it right? Our God is a consuming fire. The capacity and power to love shows the capacity and the power to hate. Those who would say that anger and wrath are inconsistent with the character of God make God a cold and chilling abstraction unable to love. If you want a God capable of love, and infinite love, He must be capable of wrath, and infinite wrath.

Indeed, love of the good and love of good men is anger of evil and evil men. Anger is but love itself, the burning reflex of divine love which warms and rejoices Heaven, kindling into a flame of unquenchable wrath for evil doers. The existence and happiness of the righteous depend upon the integrity of God's system and government, and God loves the righteous so well that every sinner who would destroy the integrity and rectitude of His system and government, He is angry with. Destroy God's government, and the righteous are ruined. Sin is treason and the sinner is a rebel, and God must punish him.

Away, you sickly sentimentalists! While you say God cannot hate, you say He cannot love—and every argument you use against Hell is an argument against Heaven.

Is eternal punishment a fact, and is it right? God's justice answers in the affirmative, and the divine mercy says, "Yes." After all that mercy has done to save a sinner, to follow him with its offers after this probation would be to give a premium for sin. And

(Continued on page 6)

Dr. Bob Jones Says:

We evangelical Christians claim to believe the Bible. I sometimes wonder if some of us really do. The Bible says, "The Gospel is the power of God unto salvation to everyone that believeth." It does not say that the Gospel taught or the Gospel analyzed or the Gospel explained is the power of God unto salvation. It says the Gospel (itself) is the power of God unto salvation. When we were in Japan sometime ago, we preached the Gospel as best we could. We had to be simple and to the point because the interpreter had to tell the people what we were saying. It was impossible to sway crowds with eloquence. We had to simply say, "God loves you. Jesus died for you. The third day He arose from the dead. He will save you if you trust Him." Hundreds of people trusted Him. We found the same thing in Japan that we have found in other mission fields of the world—a tendency to teach the heathen or pagans instead of preaching to them. Our first business is to give the Gospel to the people; and when they accept the Gospel, which is the power of God unto salvation, then we should teach them how to live a Christian life. The first message that should be proclaimed on the mission field and everywhere else is the Gospel message. Now, that is what Bob Jones University stands for. We are training young people here to fit into situations anywhere in the world; but we are telling them when they make the contacts, their business is to preach the Gospel. God is moving in a strange way in our modern world. It looks as if He is in a hurry to get the Bride in and close this Church Age. Bob Jones University wants to do all it can in the short time that is left to us before the darkness settles on the world in the close of this age. Now, we want you to help us. We are training almost 500 missionaries in our school, and we have more than 160 on the foreign mission fields and more than 60 that are either on their way or ready to go as soon as the final details are worked out.

Half of the money that you folks send in for the Student Loan Endowment Fund will be used to train missionaries who have to have help to get their education in Bob Jones University, and the other half will be spent on the foreign mission

field for the one purpose of getting the Gospel to the people and training the converts to go out at once and win other people to Jesus Christ. That is the plan we are going to follow. We are not going to try to educate the converts by sending them to some institution for four or five years, but we are going to teach them the simple fundamentals of the faith and send them out to tell the story of God's saving grace. We are convinced beyond a shadow of a doubt that that is the need of the mission fields at this time. It will be all right for some of the converts to go to a university or college somewhere, but any convert can be taught the simple fundamentals of the Christian faith in a very short time and can go out and tell the story that has been told to him and make other converts. There are missionaries on the field who are sitting down waiting for results. This is the day to get immediate results by the proclamation of the Gospel. Remember, my friends, that we have been preaching a long time, and we have made a careful study of this missionary effort. This is the day of golden opportunity, and the day is closing soon. Now, let's get busy. Send a contribution to Bob Jones University. We will use half of it to help train missionaries and half of it just to get the Gospel out and for no other purpose. We do not want any money under false pretenses. We tell you how we are going to use the money you invest. If you are interested in training missionaries and interested in getting out the Gospel, which is the power of God unto salvation, invest some money here at Bob Jones University. It will be used for just two purposes—training missionaries so they can get to the field as soon as possible and for getting the Gospel out on the foreign mission field.

Now, we believe that you Christian people will want to invest in this Student Loan Endowment Fund and missionary fund. So please let us hear from you; and please, every Christian pray for Bob Jones University that the institution may be true to the trust that God has committed to it. Thank you and God bless you.

BOB JONES, Founder
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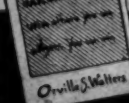
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NOTICE.... Relatives and Friends of men in military locations along the Gulf Coast from New Orleans to Mobile.

Please write to your men and women in the service and urge them to meet us at the Gulf Coast conference on Revival and Soul Winning at Biloxi, June 1-6, at the Methodist Seashore Campground. Tell them to be sure to speak to Dr. Rice and all the workers, as they hope to be a blessing to the loved ones of our Sword of the Lord readers now in military service. Visit your boys that week and be with us in the conference!

To Poetry Haters

You Will Want 64-Page Book of Poems, Free; Write During Letter Month!

By Grace MacMullen, Circulation, Mgr.

You remember the old nursery rhyme about "Peas Porridge Hot"—

*Some like it hot,
Some like it cold,
Some like it in the pot,
Nine days old!*

We know lots of folks feel that way about poetry, too. We tried to visualize to ourselves what you'd think when you saw our special offer of a big, special 64-page book of poetry.

"So," you say to yourself, "if I write THE SWORD OF THE LORD a letter during Letter Month, I get a 64-page book of poetry free!" Then, being a warm-hearted, sentimental, beauty-loving person, you say, "And of course I love poetry!" Whereupon, we hope, you pick up your well-nibbled fountain pen, draw toward you a piece of scented pink stationery, and begin to write, "Dear Sword of the Lord..."

Is that the picture? For many of our readers, yes! All you have to say to them is "Poetry," and they get a misty look in their eyes and a melting feeling around the heart. They love poetry!

"But I Hate Poetry!"

But maybe that's not you. Oh, never, never you! Poetry? Oh, no! You never touch the stuff. Why, the sight of a sunset over rippling water leaves you cold. You never wipe away a tear in the middle of a book: You don't see anything beautiful in a grubby-faced child digging in the mud. Life is real, life is earnest for you, and life is made of sterner stuff. You're practical, reasonable, logical, and very sure of yourself. You don't like poetry.

Well, we want letters from the folks that like poetry. But we want letters from the practical, down-to-earth folks, too, so I'm going to tell you why I think you'll want THIS book of poetry even if you hate poetry!

You see, this isn't an ordinary book of poetry. This is a book of sermons, really... short, pithy, hard-hitting sermons. If the lines happen to rhyme, what does that hurt? You aren't looking for rhyme; you're looking for reason! And what is more reasonable than this:

*Build a little fence of trust
Around today:
Fill the space with loving deeds,
And therein stay.
Look not through the sheltering bars
Upon the morrow.
God will help Thee bear what comes
Of joy or sorrow.*

Isn't that rather practical? Of course, Mary Frances Butts could have said the same thing in prose, without making some of the lines short and some long. But—the chances are if she'd written it in prose it would have consisted of two long paragraphs, rather than 8 short lines. And then you wouldn't have had time to read it! Maybe this business of putting things into poetic language isn't so bad after all; it does save time!

But you're not sentimental, so we'll just skip over the section headed "Home"—even if it does have such beauties as Rudyard Kipling's beautiful "Mother o' Mine," and "Where Did You Come From, Baby Dear" and "Stick-Together Families." You believe in restraint—and say, by the way... can you imagine anything more restrained than this:

*The night has a thousand eyes,
And the day but one;*

Yet the light of the bright world dies

*With the dying sun.
The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.*

Well, forgive me for quoting that, if you don't want to think about such emotional things. But say—just a minute. You don't like poetry, of course, and that's all right. But just the same, think back to last Mother's Day when you had to introduce the speaker in Sunday School opening exercises. Might have been rather convenient then if you could have looked up one of these nice poems about mothers, wouldn't it? Maybe there are times when poetry is useful!

Maybe you don't like poetry. Maybe you feel it's too direct, too obvious. Maybe you like things a little more subtle, full of irony and satire. Here's a wonderful example of subtlety if I ever saw one—and it's taken right from *Poems That Preach*.

*Said the robin to the sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."*

*Said the sparrow to the robin,
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."*

If you don't like poetry, you still love the Lord, I know, and so that's the main reason why I feel you'll want this book of *Poems That Preach*. Surely, the great religious poems which have blessed the saints through the years ought to be part of your Christian experience. Even if you don't enjoy the special way that poetry is written, we feel confident we can guarantee blessings to the careful reader of this book.

"In the Pot... Nine Days Old"

Maybe we still haven't included you. Maybe you couldn't honestly say, "I love poetry"—speaking of all poems together. Maybe you like some poems, and dislike others. Perhaps you like old standard classics, but not just any new-fangled lines that rhyme. You'll like *Poems That Preach*, too! Listen to the roll-call of well-known authors represented in these 110 poems: William Cullen Bryant, Henry Wadsworth Longfellow, Rudyard Kipling, Alfred, Lord Tennyson, and William Shakespeare. Edgar Guest is here, too, and Ella Wheeler Wilcox, and Annie Johnson Flint.

Don't let this opportunity to obtain one of the finest collections of Christian literature pass you by. If you like poetry a little or a lot, or if you don't—you'll still want the blessings for you in **POEMS THAT PREACH**.

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Remember... your letter may win one of the \$5.00 merchandise certificate prizes! There's lots to gain, and no time to lose. Send your letter today!

The Awfulness of Eternal Punishment

(Continued from page 5)

in the magnificent family of God's attributes, mercy is the sweetest, loveliest, and most beautiful. Her form is perfect symmetry, her eyes a celestial blue, her locks are golden, her face the fairest in Heaven, and a glittering circlet of gold set with sparkling diamonds, and intertwined with leaves and flowers of fadeless amaranth, rests upon her white and pure brow. She is the friend of man; and though she leans upon the brawny arm of justice—with his dark brow, flashing eye, and stalwart form—yet she is as strong as he. A glance of her eye has often stayed his hand, and her fingers have unstrung his bow—and if an arrow has flown, with leaves plucked from the tree of life she stanches and heals the wound in man the arrow made, if the man will permit her. But, oh! she is oftener cursed by the man than blessed in her mission. And in the moment the sinner passes over the river, holding in one hand a list of her slighted offers and unappreciated blessings, with the other she wields the fiercest whip on the backs of the damned, and her voice is loudest and clearest in asserting the rightfulness of eternal punishment—

"Bow ere the awful trumpet sound,
And call you to His bar!
For Mercy knows the appointed bound,
And turns to Vengeance there."

Is eternal punishment a tact, and is it right?

The Bible, born in the wilderness and rocked by the hand of God—Horeb's fiery thunders beating its lullabies on the bare and granite crags, and the red lightnings flashing around its cradle—and who was baptized by water and blood, kneeling at the foot of the cross—God's eternal truth standing sponsor—and who in mature manhood was crowned and commissioned on the cliffs of Patmos, the blue waters of the Grecian sea laving their base, and which rippled in music around the boats and oars of hero and warrior in classic story—comes forth with a casket in its right hand and a quiver in its left. The casket is filled with Jewels—bright and sparkling from the mines of Heaven—jewel promises which it empties into the lap of the church; and scatters on our closet floors to shine, glitter, and light up these temples when we pray; and sows along the pathway of the Christian, till the road to Heaven, through the gloom and night of this probation, is shining and paved with gems—the road itself leading to a city whose foundations are precious stones.

The quiver is filled with arrows—pointed, barbed, and deadly—fiery threatenings which it ever hurls upon the heads of the wicked, to force them to come into the marriage supper of the Lamb—or, refusing, to beat in one tempestuous storm of hissing and piercing shafts upon their naked heads as they run and scream over the fields of perdition. No grotto or overhanging rock can shelter from the pitiless storm, for the bolts of God can pierce all rocks and burn through every defence. There is a curse for every promise and both alike are the Bible's answer to our question.

In Palestine there are two mountains, rising on steep and rocky precipices about 800 feet high, on both sides of a narrow valley about 300 yards wide. They are called Ebal and Gerizim. God commanded the children of Israel by Moses when they entered the promised land, that six tribes of them should stand upon Mount Ebal and the other six tribes on Mount Gerizim, and that the Levites should pronounce the curses and blessings of the law—the tribes on Mount Ebal responding "Amen" to the curses, the tribes on Mount Gerizim responding "Amen" to the blessings. This was doubtless the grandest ceremony in the history of the nations. Mount Ebal and Mount Gerizim are on every page of the Bible, and on every field of divine providence, and in the valley between them will sit the throne of judg-

ment—and to every blessing and every curse, all the people will say "Amen," and the universe shall acknowledge that eternal punishment is right.

The blessed Saviour sat down probably on the eastern horn of the Hattin, a ridge between Tabor and Tiberias, and preached his first sermon. It was a sermon of blessings. "Blessed are the poor in spirit—Blessed are they that mourn—Blessed are the meek—Blessed are they which do hunger and thirst after righteousness—Blessed are the merciful—Blessed are the pure in heart—Blessed are the peacemakers—Blessed are they which are persecuted for righteousness' sake"—a Sermon of Blessings. Certainly it would be inconsistent with Christ's character to curse. Would not the Universalist quote these all the day? To pronounce curses would not suit that kind face and be in harmony with His mission.

This was His first sermon; now hear His last—standing in the Temple in the presence of all the people and those who had been taught to regard the Pharisees and scribes as their teachers and patterns of piety. "Woe unto you, scribes and Pharisees, hypocrites—Woe unto you, ye blind guides

—ye fools and blind—Woe unto you scribes—Woe unto you, thou blind Pharisee—ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Curses and blessings go together—Love incarnate can curse a sinner, Love incarnate can damn a sinner, and if Love incarnate can curse and damn a sinner it can do it for all eternity.

O Eternity! let thy ages tramp, thy cycles roll, but thou canst not crumble or scar the walls of Hell, or rust and break its locks or silver the hair of God, who has sworn by His eternal self that the sinner shall die. The pendulum of thy horologe over the gates of woe vibrates through all aeons, and says, "forever, and ever"—"forever, and ever"—"forever, and ever"—its sounding bell striking off the centuries, the ages—the cycles. The appalling monotony of its pendulum—going—going—going—repeating still, "forever, and ever"—"forever, and ever"—"forever, and ever"—O Eternity! God has wound up thy clock and it will never run down—and its tickings and beatings are heard by all the lost—"forever, and ever"—"forever, and ever"—"forever, and ever." God being my judge, I would die to save you this day.

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Stealing the Steel Mills

(Continued from page 1)

vineyard belonging to Naboth. He wanted this vineyard for a vegetable garden because it was near to the palace. Through connivance of wicked Queen Jezebel and some nobles of the city who were willing to go along with Ahab's New Deal government and the declared "emergency," Naboth was railroaded out of the way in a public show of a trial, with bribed witnesses; and then Ahab took possession of the coveted vineyard, for the government. He was the government.

But God did not like this kind of government interference and seizure of private property. We read,

"And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is

in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord."—I Kings 21:17-20.

Why should not preachers today represent God Almighty in declaring against such a sin, even as Elijah did against the wickedness of Ahab, in this illegal seizure of private property?

It is well to note that Ahab had offered to pay for the vineyard or had offered to exchange another vineyard for it. He seized it with governmental authority only after Naboth had refused to give up his inherited land. But God says that Naboth had a right to refuse to deal with the king, and God put a curse on the house of Ahab forever because of his sin. God promised and brought it about that Ahab would be slain and that the dogs would lick his blood in the same plot of ground where Naboth was slain!



Dr. John R. Rice

Honest men of God must take sides against an illegal and wicked seizure by a profane, dictatorial President, supported by a socialistic administration.

Pertinent Facts of the Seizure of the Steel Mills

The essential facts of the President's seizure of the steel mills on April 8 are as follows:

1. The seizure was illegal, since the Constitution of the United States gives no right to a president to seize private property.
2. No authority for the seizure had been given by Congress, and Congressional leaders clearly hold the action illegal.
3. President Truman did not even cite any law, any statement of the Constitution giving him such a right. He simply claimed that as President he had a right to do whatever he wanted to do in the matter.
4. The seizure was unnecessary. The Taft-Hartley Law clearly provided a way to handle the mat-

ter without having a strike. The President himself had encouraged the strike, but even so the Taft-Hartley Law provided for some eighty days' delay in which things could have been worked out. He did not want to use the way provided by law but instead used an illegal seizure, to force the companies to give his C.I.O. workers, with 650,000 steel workers' votes and with hundreds of thousands of other labor votes involved, the wage increases which they demanded.

5. It is true that a mediation board recommended wage increases. But by law the board had no authority to do more than recommend. Besides, the board was packed. Along with the six union members were six so-called "public" members of the board. But two of them have been highly-paid workers of the unions in time past and all of them were pro-union, socialistic-minded, willing to go along with the President by votes of labor.

6. The President misrepresented the facts. When he spoke of twenty or twenty-one per cent profits, he ignored taxes which would take over two-thirds of the net income. It is no more honest to call the income "profit" before taxes are taken out than to call it "profit" before wages are taken out. Actually one of the largest steel mills involved in the first quarter of this year was able to pay only four per cent return on investment per year while last year it was slightly better than five per cent. The hundred thousand owners (many of them small investors), were not getting an exorbitant return on their money. But if they had been getting more, there is no law of God or of government that prevents a good return on an investment.

7. The steel wages were already slightly above the average for the country. To raise the wages sixteen per cent would guarantee a new spiral of inflation with new living costs for everybody. But Mr. Truman thought it was worth it to gain the votes of C.I.O. labor unions for the socialistic, Democratic machine.

What Newspapers Think About This Illegal Seizure of the Steel Mills

There has been a strong reaction among editors of the country. *Life* magazine, *Newsweek* and principal newspapers have taken a strong editorial stand. Note the following quotations:

"Mark this day and date on your calendar. It is the day on which, without the formality of an election, the government of the United States ceased to be a government by and for the people and came into the open frankly and nakedly as a labor dictatorship." *The Indianapolis (Ind.) News*

"A stop must be put to executive assertion and exercise of pursuits not clearly belonging to it or else our whole Constitutional system is doomed to destruction." *The Detroit (Mich.) Free Press*

"If the President gets away with what amounts to virtual confiscation of the steel industry, no other business in the United States is safe from the socialistic planners. The intemperate language Mr. Truman used in his broadcast clearly indicates his intention of black-jacking steel into submission regardless of the economic consequence." *Topeka (Kansas) Daily Capital*

"President Truman has precipitated a Constitutional and political crisis that reaches well beyond immediate strife and dangers of inflation. His seizure of the steel industry raises Constitutional questions as fundamental as the Roosevelt Court Packing Plan of 1937." *Christian Science Monitor*

"President Truman stood before the American people Tuesday night and proclaimed himself a dictator, as far as the nation's steel industry is concerned." *Cleveland (Ohio) Plain Dealer*

"Last night (Harry Truman) put the government into the steel business without authority of Congress or the people, ignoring the law adopted by Congress for dealing with this kind of emergency." *Chicago Daily News*

"President Truman's seizure of the steel industry will probably go down in history as one of the

quotes...

... this subscription is to be sent to a man, long a church worker, Sunday school teacher, and trustee, in an E.U.B. church who was gloriously saved after reading a 'What Must I Do to Be Saved?' Out of approximately 65 'What's ...?' we have given out, we are sure of two men who have accepted Christ as Saviour and Lord.

Stuart Swiger, Dayton, Ohio

Will you please send me 50 copies of 'What Must I Do to Be Saved?' Inclosed please find \$1.00. I can truthfully and thankfully say that this book helped my wife and I find Christ and we praise God for it.

Ivan Purdham, Stanley, Virginia

My dear God-father, John R. Rice: I will credit Christ as the Saviour. I am very glad to declare this desolution to you and to the Christian of the whole world, at the Xmas Eve. I am anxious to become a true Christian, and I intend to go on the broad beaten highway of a man faithfully and conscientiously trusting the God, Christ. I have had the worst period, for I had never trusted the God Christ. And I did not know that I was a sinner. But I have now trusted the God Christ, and I have been expiating my sin.

'What Must I Do to Be Saved?' I think it is to credit the God Christ. Please send me the other book. I am very poor in English, so I think I wrote the mistaken sentences, but please read it properly.

Takeo Abe, Yamanashi, prefecture, Japan

I am converted. I've read a lot of your books. 'What Must I Do to Be Saved?' was the clincher...

R. W. Burns, Johnstown, Pa.

... Yesterday three women, the oldest about seventy-one, a grandmother, her daughter and granddaughter, came out of Christian Science. About three years ago I started to give them your papers — am sure that is one reason they have made a clean sweep in recent months.

Agnes and Dave Kleinsasser, Bakersfield, California

Referring to your position on Farm Cooperatives and Farm Subsidies, etc. Having in past years been responsible for organizing and promoting three large dairy Co-ops and being at one time almost rabid on the question, and later becoming terribly disillusioned as one recognized the creeping in of communistic tendencies, I for one can fully appreciate your article on the above question. You have very ably covered every point and in the light of the Scriptures you certainly are right. Greed and selfishness are as prevalent in Co-ops as in any private enterprise and class hatred is cultivated to extremes. Thank you again for the article which I shall file for future reference.

D.S.C., Rome Ga.

I'm writing this letter to you to tell you I came across your book, *Tobacco*, and I thank the Lord I did.

I found your book an inspiration in my endeavor to quit smoking. After having read it and following its instructions now for five weeks, I've had a real victory over the tobacco habit. I smoked for ten years but after having been converted two years ago, I always felt it wasn't right for a Christian to smoke.

Again I would like to thank you and may the Lord continue to bless your work. Please pray for me that my victory may be final and complete.

Walter Hofstra, Chicago, Illinois

most high-handed acts committed by an American President." *Washington (D.C.) Post*

"The President has demonstrated willingness to place the vast war-inflated powers of government on the side of a great labor

(Continued on page 8)

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"Those were my father's words to me when I finished high school. Obeying his wishes, I studied at the State Teachers College in my home city. But after teaching school for a couple of years, I decided I must put myself in a place where I could more easily find the Lord's will for my life.

"Attendance at Bible conferences and contacts with many missionaries had aroused in me a love for missions. At the same time I was not sure whether God was calling me to any particular field of Christian service. Where could I go for additional training that would be beneficial to my life and testimony at home or abroad—in Christian or secular work? Only one place seemed right—Moody Bible Institute!

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"While I thank God for later graduate studies in a seminary and university, I would not, for all of these studies, give up the inspiration, the counsel, the guidance of my MBI days.

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Stealing the Steel Mills

(Continued from page 7)

union in its demand for higher wages and the union shop. He has done this without going through intermediary steps, such as invoking the Taft-Hartley Law's cooling off period." *Newark (N.J.) Star Ledger*

"Mr. Truman should not be allowed dictatorially to by-pass legislation in force and make his own laws. The precedent he is attempting to establish would allow the President to take over a property, institution or concern as he desired." *Boston (Mass.) Herald*

"In our view the President has chosen untrustworthy weapons in his proclaimed defense of the national welfare, and has tried to arrogate to himself authority that is not his to assume." *San Francisco (Calif.) Chronicle*

"The President has authored a new principle in American law; the Chief Executive may in time of peace and without specific authorization seize the property of any party that disagrees with the government's 'recommendations' in an industrial dispute." *Pittsburgh (Pa.) Post Gazette*

"The President is behaving like a dictator, ignoring the lawful procedures set up by the Congress for governmental intervention in strikes. If he gets away with this, there is no telling what might be the next step in confiscation of private property and infringement on personal liberties." *Cleveland (Ohio) News*

"To get to the Nazi-Fascist character of Truman's act: He sprung this seizure after by-passing the Taft-Hartley Law, under which a strike could have been legally delayed for eighty days while the union and companies bargained. He attempted to justify the grab under a vaguely-asserted Constitutional power protecting the national interest." *Daily News, New York, N.Y.*

It will not do to say that these are all Republican papers, nor that they had a political axe to grind. The *Christian Science Monitor* is not a political magazine. The *Chicago Daily News* is one of the strongest independent papers, with a moral background.

Newspaper editors were disturbed by the President's insistence that he had a right to seize newspapers or radio stations or anything else that is in his opinion, "for the best of the country."

Alexander F. Jones, president of the American Society of Newspaper Editors, editor of the *Syracuse, N.Y. Herald-Journal*, told a reporter, "If he has the power

to seize steel mills, newspapers, and radio, I see no reason why he does not have the right to seize farms on the basis that the cost of food is too high.

"He could tell American farmers that the government is taking over their property, setting prices on food and ordering them to pay their farm hands more money.

"The reason he would never do that is a matter of several million votes, but the principle is the same."

E. K. Gaylord of the *Daily Oklahoman* and *Oklahoma City Times* said, "If the President could do that [seize newspapers], we're pretty close to dictatorship."

George W. Healy, Jr., of the *New Orleans Time-Picayune*, said, "If the President has that power, we don't have a democratic government."

I am in Chattanooga, Tennessee, when this is written, and here in this Southern city the *Chattanooga News-Free Press* is demanding the impeachment of President Truman.

The Meaning of the Steel Seizure

What is back of President Truman's seizure of the steel plants, illegal and unnecessary as it was? Informed leaders of opinion seem agreed that it was a deliberate attempt to get votes for the Democratic organization. The corruption and waste of the Truman administration were losing the confidence of common people everywhere. In Texas famous Senator Tom Connally found sentiment so strong against the corruption in Truman's administration and its waste of money and its mishandling of the Korean situation, that he decided he could not be re-elected and will not run again after a lifetime of service in the House and Senate. That is only a straw which shows where the wind lies. President Truman obviously thought he must gain the votes of labor unions. Steel workers have more votes than the hundred thousand stockholders who own the steel mills.

This is simply another indication of the corruption in the Democratic administration. A corrupt administration hopes to stay in power by buying votes. If the big city machines by vote-stealing, by connivance with gangsters and the underworld, can win in New York City and in Kansas City (where the Pendergast machine sent Truman to the Senate), in Chicago, in Jersey City, etc., can be kept in line, they will bring many hun-

dreds of thousands of votes. If the farmers can be bought with enough subsidized tax money taken from the rest of us, Truman thinks they will vote for the Democratic administration. If the labor unions can be bought with enough forced increase in wages which the rest of us have to pay in higher prices for everything, he thinks they will vote for the Democratic administration. This is corruption and the sooner it is made clear that the American people will not stand for government pampering of criminals as in the Kansas City Pendergast machine government dictatorship by labor unions, then the better it will be for clean government in the United States.

Another meaning is very clear. Socialism is on the increase, deliberately planned, by leaders who will steal away our property and our freedom. If the steel mills can be taken over by force, then, of course, they can be kept by the government or controlled in anywise that pleases the dictator who seizes them. But if the President has power to seize an industry to make it raise wages and keep it from making a legitimate profit, as he has done in this case, he can seize any other private property. Before the courts, the government attorneys representing Truman's administration plainly say that the President has unlimited power to seize anything he thinks for the good of the country to seize. The President himself says that if necessary he has the right to seize the radios and newspapers. *Newsweek*, page 28, April 28, says, "Yet the President seems to have no regrets about seizure. Asked at last week's press conference if he thought it would be proper to seize newspapers and radio stations as he had seized steel, he made it plain that he did."

Mr. P. O. Wilson, Secretary-Manager of the National Livestock Producers Association, reminds us that in mid-October, 1946, in a radio address, President Truman said,

"Some have even suggested that the government go out onto the farms and ranges and seize the cattle for slaughter. This would indeed be a drastic remedy. But we gave it long and serious consideration. We decided against the use of this extreme war-time emergency." But Truman, while he did not seize the cattle off the farms, plainly claims that he has the right to do so and seriously considered doing so!

It is clear that if Truman gets by with the seizure of steel, then he or the next president may go onto the farms and ranges, decide what cattle must be sold and at what prices, decide what wages farmers must pay, just as he is doing in the steel industry, and as he claims the right to do about anything else.

It is not surprising that the newspapers are protesting vigorously. I am protesting now because I want to keep it so I will have a right to run *THE SWORD OF THE LORD* instead of having it seized by a dictator, who will tell me what I can print and what I cannot. And if the government can do that, it can tell the preacher in the pulpit what he can preach and what he cannot.

The action of President Truman is along the same line taken by Hitler in his rise to power in Germany. His seizure of the steel mills is like Josef Stalin's seizure of the farms of Russia, turning them into government farms and letting starve the owners who would not co-operate. This is socialism. It is a half-brother to communism and they go hand in hand. Both were fathered by Karl Marx.

The seizure of the steel mills is not only illegal and immoral. It threatens every right and freedom of the American people. It stops collective bargaining. It threatens the very existence of the unions as independent organizations. It threatens the right of every individual who holds property.

But for Christians the important thing is that here is a moral wrong, a wicked crime against society, against God, against the Bible, against the American way of life. Preachers of the gospel are going to have to stand up for right

(Continued on page 11)

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Our Redemption In Christ

(Continued from page 1)

the more in the certainty and completeness of our salvation in Christ. The first word is "Redemption," and here we have:

I. The Greatest Plan in the Universe

In the Greek, the article precedes the noun—the redemption. It means the oft-promised, the oft-spoken of redemption. It even means more than that. It must be taken to generalize the idea to the utmost. Taken in its evident significance, the word has effect on the past, the present and the future: as freeing

- (1) From sin's punishment, it relates to the past.
- (2) From sin's power, it relates to the present.
- (3) From sin's presence, it relates to the future.

"O the love that drew salvation's plan,
O the grace that brought it down to man,
O the mighty gulf that God did span
At Calvary."

We are all well aware of the numerous plans, charters and treaties that have been, and still are being, devised for the peace and prosperity of the world. I need not refer to any of them in particular. We acknowledge that there are elements in some of these schemes for which we good people may well be thankful. And in so far as they are the outcome

of forward-looking, constructive thought, they are to be welcomed. But they all share one fatal defect in common, in that they all rest upon one and the same false assumption—a false assumption which renders them as impotent as a railway engine, set on the rails with all its parts beautifully fitted and polished, engineer and firemen ready on the footplate, but—without steam in the boiler. What is this false assumption? It is the assumption that man is self-sufficient, that he possesses all the resources he needs to lead him on to fullness of life, and can organize himself for peace, progress and prosperity. Thus it comes about, that in their zeal for the fundamental rights of man, our well-meaning reformers ignore the fundamental nature of man.

Worldly wisdom teaches that man is a failing creature and that salvation is by attainment, upon the ground of human merit, whereas God's Word teaches that man is a fallen creature and that salvation is by atonement, upon the ground of Divine mercy. Paul says in I Corinthians 1:18, "For the preaching of the cross is to them that are perishing foolishness, and unto us which are being saved, it is the power of God" (R.V.). He says in another passage, "If our gospel be hid, it is hid to them that are lost" (II Cor. 4:3). Do you get the solemnity of that? The man who rejects the Christ of the cross is lost now.

If man is a fallen creature, if he is lost, he needs redemption and regeneration. The fact is, too, that he is helpless and hopeless to save himself, and he needs "some power not himself that makes for righteousness." This situation constitutes the glory and wonder of our redemption—that God had to deal with man's guilt in a way honorable to Himself—in a way that would vindicate His holiness. When God created the world, it was simply a putting forth of His

own omnipotence. "He spake and it was done, He commanded and it stood fast." But it cost God a great deal more than a word, a fiat of His power, to redeem the world. It involved the giving up by God of His own beloved Son: "For God so loved the world that he gave his only begotten Son" (John 3:16). This blessed Saviour could say in his prayer to God, "I have finished the work that thou gavest me to do" (John 17:4). Truly that was a tremendous work, a work to which there is nothing comparable in all the thought and eternity of God.

2. The Greatest Peace in All the Universe

"The forgiveness of sins." Here you have the foremost blessing in that redemption. What peace is produced in the heart of the sinner through the experience of the forgiveness of sins! Nothing else can give such a sweet and satisfying peace.

Surely that is the reason the apostle singles out this blessing from amongst all the other blessings of redemption to which he makes reference in verse 3. The apostle knows that the deepest need and the intensest longing of the human soul is to get right with God. Furthermore, until we experience the blessing of forgiveness, the way is barred to the bestowal of every other blessing.

I read an article by Bertrand Russell in a recent issue of "The Listener," one of the weekly publications of the British Broadcasting Corporation, in which he said, "Our old ideas about sin are obsolete." This guide and philosopher to thousands in our day acknowledges that "most people have not thought out any other system of ethics and have not, perhaps, theoretically rejected the old system. But it has its hold on them." He seriously advances the proposition that "if people are happy, they will be good." As also in his own words, "I should make it clear, not merely as an intellectual proposition, but as something that the heart spontaneously believes, that happiness and the

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(Continued from page 1)

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means to happiness depend upon harmony with other men."

Such is "modern thought" which rules out the idea of sin against a holy God, and in consequence the need of Divine forgiveness. What unutterable folly to accept this human reasoning instead of obeying Divine revelation! Our Lord Jesus Christ, who ever spoke words of truth and grace, declared to the man sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee" (Matt. 9:2). Then the miracle of physical healing and spiritual regeneration took place.

A young Scottish factory girl once visited the Giant's Causeway in northern Ireland. On her way down to the sea she had to pass the Giant's Saddle—which speaks of the whirl of the world. Then the Wishing Chair—that represents static desire. Finally she rested where the water of the mighty ocean lapped the rocks at her feet until, awed and inspired, she expressed the wonder and the glory of our redemption in these words:

*I will cast in the depths of the fathomless sea
All your sins and transgressions,
whatever they be;
Though they mount up to Heaven,
though they reach down to Hell,
They shall sink in the depths, and
above them shall swell.
All the waves of forgiveness, so
mighty and free
I will cast all your sins in the
depths of the sea.*

*In the deep, silent depths, far
away from the shore
Where they never shall rise up to
trouble thee more;
Where no far-reaching tide with
its pitiless sweep
Can stir the dark waves of forgetfulness deep.
I have buried them there, where
no mortal can see,
I have cast all your sins in the
depths of the sea.*

3. The Greatest Possession in the Universe

"We have redemption"—not something we may have. We cannot but be impressed, as we read through the pages of the New Testament, to find that there is never a "perhaps" or a "perchance," or a "possibly" with regard to the all-important matter of salvation. The fact is that, in passage after passage, salvation from sin is spoken of as a present, perfect and eternal salvation.

Of course we are aware that many there are who regard it as the very height of presumption to be dogmatic on this subject. Oh yes, we may speak authoritatively about other things, economics, science, politics, even sport, but not about God and His salvation. There we are told every man must hold his own opinion; think what he likes, but not to be so foolish or so ignorant of the nature of the subject as to be sure. But we would answer very deliberately, that the one subject about which a man may be expected to be dogmatic is upon the fact of God and His salvation. For the simple

(Continued on page 10)

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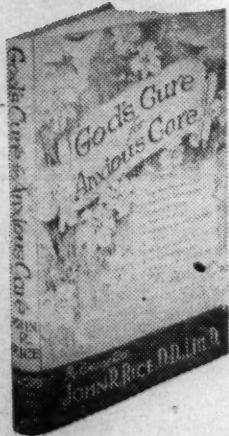
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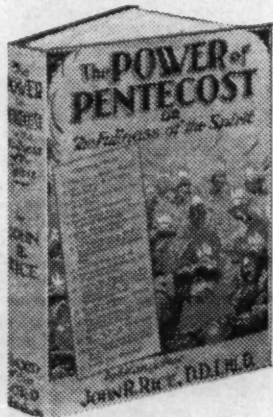
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Our Redemption In Christ

(Continued from page 9)

reason that he does believe that he is there dealing with ultimate reality, that is, the unchanging things. The only matter upon which I can say the same thing yesterday, and today, and forever is that, which by its very nature, is the same yesterday, and today, and forever. You can only be unchanging in what you think about the things that don't change. I cannot be dogmatic about the rainfall in Philadelphia tomorrow, but I may be about the tides at Atlantic City. I cannot say anything very definite about the shifting sands, but quite a lot about the everlasting hills. So, upon the subject of Christ and His salvation, I prefer to be dogmatic rather than asthmatic.

The ground of our certainty, thank God, lies entirely outside of ourselves, and is found only in the precious Word of God. Our Lord Jesus Christ says in John 5:24, "He that heareth my word and believeth on him that sent me [h-a-t-h spells "got it"] hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

It is not character; it is conversion. It is not a new start, but a new heart. It is not even a friendly attachment to the church, but a vital relationship to the Lord. The moment the sinner accepts Christ as his Saviour, that very moment does he come into possession of salvation. Look at these words in Ephesians 1 which surely indicate a "before and after" experience:

"Adoption"—one moment an orphan, the next moment a son.

"Predestinated"—one moment lost, the next moment saved.

"Accepted"—one moment "afar off," the next moment "brought nigh."

"Redemption"—one moment a slave, the next moment free.

"Forgiveness"—one moment guilty, the next moment pardoned.

"Grace"—one moment having nothing, deserving nothing, the next moment still deserving nothing, but having all things in Christ Jesus.

4. The Greatest Person in the Universe

"In whom." We have reached the middle point of this message, and Paul is all the while insisting in the epistle that the gospel means nothing unless Christ is placed at the center. In fact, the key passage is Ephesians 1:10, "That in the dispensation of the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on the earth, even in him." What is the mystery which Paul feels commissioned of God to reveal? Surely it is that Christ Jesus is to be the center in which all conflicting forces are at last to find their unity. It is very significant to note that the Lord Jesus is mentioned by name personally in the Ephesian epistle no less than sixty-three times. Not only so, it is noteworthy to study the careful reverence and propriety with which His name is used. Only in one passage is the name "Jesus" found alone. Whereas the name of "Christ" is mentioned twenty-seven times—the former being His human name, the latter His Divine name.

That great preacher of the South, Dr. George W. Truett, now in glory, in one of his sermons says, "Christ Jesus is the God-Man, and never is the hyphen so important as just there—it both joins and divides, it marks distinction and yet unity." Yes, this blessed One is superbly dignified as the Son of God, and supremely beautiful as the Son of Man. Certainly there is none like this wonderful person, the Lord Jesus Christ; to give Him his full title, the Jesus of history, the Christ of experience, the Lord of eternity.

There can be no doubt in our minds that all that Jesus Christ is said to do in the pages of the New Testament gathers its sufficiency and significance by what He is. If all that I have said about redemption is true, then it is clear that such a work could not be put on the shoulders of any human being. They could not bear

it. Also, it is clear that the person who could sustain such a weight must have "the power of an endless life" (Heb. 7:16).

Sometime before World War II I visited Russia, and, while in Leningrad, took the opportunity of going to see the great St. Isaac's Cathedral, the second largest cathedral in the world. It was then being used as an anti-god Museum, and the group of about forty people, all strangers to me, were being shown around by a very clever and cultured young lady guide. She came to a bust of our Saviour, and with a peremptory wave of her hand, she said, "Jesus—but only a myth." Now one had to be careful because there were so many restrictions for the ordinary tourist to observe in Russia, as I discovered the previous day which was my first in that land. I had innocently tried to take a photograph of a packed street car on the famous 25th of October Street, and my arrest by a big and rough policeman was only prevented through the timely intervention of an official of the Soviet Tourist Agency. That experience made me cautious, yet I felt that a witness for Christ had to be made before the lady guide.

So I inquired, "Excuse me, madam, but are we allowed to ask questions?"

She answered, "What is your question, sir?"

"Well, it is rather a personal one," I said, "but did you read *The Works of Josephus* in your training?"

Her reply was given hesitantly, "I suppose only partly."

"What a pity," was my retort, "for if you had read Josephus more carefully you would have noted that he spoke of a historic Jesus, and he was almost contemporary with the person whom you describe as a myth. The fact is that all the evidences are against you. Men have tried down through the centuries to disprove the authenticity of the Gospel record concerning Jesus Christ, but today it stands established beyond the possibility of candid doubt that Jesus of Nazareth lived and acted as recorded in the four Gospels."

Then I paused, and looking at the guide, I asked, "Can I say just another word?"

She answered with all seriousness, and indeed with something of awe, for the atmosphere was tense, "You may, for everyone is listening." Then turning to the company, I said, "Men and women, I would not waste time in trying to prove the historicity of Jesus. That is a fact, as I say, acknowledged by most competent authorities, but I am here to testify of a living Saviour. How do I know that Christ is alive? Why, I was speaking to Him in my bedroom this morning before leaving the hotel."

What a glorious privilege it was to witness for our blessed Lord in that anti-god museum, and how true it is, as the writer to the Hebrews says, "He is able to save to the uttermost all that come unto God by him, for he ever liveth to make intercession for them" (Heb. 7:25).

5. The Greatest Power in the Universe

"Through his blood." There are many preachers today who, alas, make no mention whatsoever of the blood of Christ, yet the apostle repeatedly is referring to it. Think, too, of the fact that the blood is mentioned in the Bible 432 times. Someone has well said, "If you could cut the Bible in two, it would surely bleed." Some of these remarkable passages of Scripture spring readily to mind: "Whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:25).

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13).

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:20).

Why is the apostle dwelling constantly upon this theme? Because of the power of the blood of Christ to redeem, to cleanse, to

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save, to sanctify. Modern gnosticism would teach, however, that the blood of Christ has no more value poured out in death than it had when flowing through His veins. The argument sounds very plausible until you come to realize that it is a complete negation of the Word of God which teaches that apart from the shedding of blood there is no remission of sins. How foolish would be the doctor who would lay the blood donor on a stretcher beside the patient and say, "Your blood is doing the patient good. We shall stand by to see how effectively it works." What arrant nonsense! That patient needs a blood transfusion, and as long as the blood is in the donor's veins, it will never give new life to the patient. Well might we sing with William Cowper:

*E're since by faith I saw the Stream
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be 'til I die.*

Oh that in these days of theological vacillation and vagueness, an increasing number of preachers

were able to testify with the great Scottish divine, Dr. Chalmers, who said, "For over twenty-five years I have never preached without blood in the basin."

6. The Greatest Privilege in the Universe

"In Christ." The prepositions in the Word of God are so important, and here the apostle indicates the manner in which we become possessed of this redemption. It is by being "in Christ." That was a very suggestive statement, "Christianity is not Christ and me, but Christ in me." There is no other relationship quite like it in all the world. In the old economy, Israel could marvel at the privilege of God dwelling in their midst, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God?" (Deut 4:7). Yet, how much closer and more blessed is the relationship between the child of God and his Lord in this dispensation.

Now it need be no marvel that the relationship cannot be defined in adequate terms. Surely it would

be a marvel if it did not transcend our little human powers of understanding and was not one of those things in Heaven and earth which does not come within the range of our philosophy. There are problems of our common life which we cannot solve; there are experiences daily which we cannot explain; there are forces whose action and whose interaction we cannot gauge; there are instincts with which we continually wage a secret warfare. If these pass our understanding, we need not wonder that the power and presence of the indwelling Christ so often transcends the reach of our finite minds.

However, if we cannot fully explain it, thank God, it is our privilege to experience the joy of Christ's indwelling. It is not only the source of joy; it is the secret of the truly sanctified life. Robert Murray McChesney has a couplet which is very illuminating and very helpful in this connection:

*"Christ for me, my righteousness before a Holy God,
Christ in me, my holiness before an unholy world."*

(Continued on page 12)

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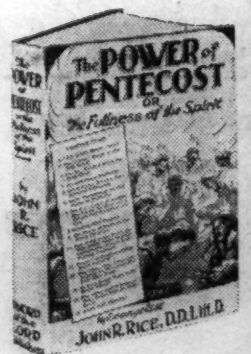
by John R. Rice, D.D., Litt.D.

Here is the clearest book in print on how to have soul-winning power. It is the fruit of seventeen years of toil and tears by a preacher who has proved everything he now presents in this book. Many Christian leaders hail it as Dr. Rice's very best book. It is written with clear style in warm plain language to bless the humblest Christian. Here is the mellow fruit of ripe scholarship, sound logic, practical illustrations and a burning heart. This masterpiece on the Power of the Holy Spirit follows the teaching of the greatest soul winners—Moody, Finney, Torrey, Spurgeon and Scarborough. Dr. Rice side-steps no issues but gives clear, logical Bible answers to the extremes of the tongues movement on the one hand and the ultra-dispensationalists on the other.

Here is a new and vigorous Scriptural analysis of the meaning of Pentecost. Here is scholarly yet simple and lucid discussion of the terms "filled with the Spirit," "baptized with the Spirit," "the gift of the Spirit," and kindred terms. We think you will find here the most kindly, the most thorough, the most satisfying discussion of the tongues question.

Dr. Rice in the foreword says: "...I pray that the reader may not come out at the end of the book

convinced but may come out consumed! I pray that you may not come out to affirm the doctrine, but to be aflame with power. May you not lay down the book alone with praise but with passion and power. I yearn that this book will make not passive saints but powerful soul winners. Remember that in this book you must come face to face... with the problem of your life and whatever lack it may have in a passion for souls and in the fullness of God's power."



CHAPTER TITLES

- I. The Lost Secret—Power.
- II. The Usual Work of the Holy Spirit.
- III. Jesus, Filled with the Holy Ghost.
- IV. Misunderstood Pentecost.
- V. Spirit-Filled Means Empowered Witnessing.
- VI. Bible Terminology for the Power of Pentecost.
- VII. The Fullness of the Holy Spirit and the Ministry Gifts in Old Testament and New.
- VIII. Speaking With Tongues.
- IX. The Power of Pentecost for Every Christian.
- X. How to Be Filled With the Holy Spirit—Wholehearted Obedience to Christ's Soul-Winning Command.
- XI. Prayer—A Condition of Holy Spirit Fullness.
- XII. Why Prevailing, Persistent Praying Is Necessary for Holy Spirit Power.
- XIII. Do You Really Want To Be Spirit-Filled?
- XIV. How Great Soul Winners Were Filled With the Holy Spirit.
- XV. Claim Your Blessing!

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Stealing the Steel Mills

(Continued from page 8)

and be against this immoral theft of private property by the government, if they expect to have the confidence of decent people who believe the Bible.

What Can American People Do?

All of us hope that the courts will restrain the President and make him return the steel mills to their rightful owners. But that may drag on for some time, until carried through the Supreme Court.

DO YOU MAKE THESE MISTAKES IN ENGLISH?

MANY PERSONS say "between you and me" instead of "between you and me" or use "who" for "whom"—or don't know whether to spell certain words with one or two "c's" or "m's" or "r's," etc. Every time you speak or write you show what you are. Mistakes in English reveal lack of education, refinement. Real command of English will help you reach any goal.

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We hope that Congress will definitely define the powers of the presidency so this kind of a sinful and dangerous thing cannot happen again.

But there is something every Christian can do. Every Christian should set out now to make sure that the kind of administration so corrupt, with so much theft and waste and immorality in government, is put out once and for all. Good Christians must vote against the New Deal socialism. It is useless for anybody to cry that this is politics. I do not care what a man calls himself, just so he is out and out for righteousness and morality and for the American way of life.

Whoever is put up for president by the New Deal Democrats must be defeated at any cost if we are to save America. Mr. Truman says that he will not run. Senator Kefauver is now the favorite candidate of New Deal Democrats. Kefauver says that he is a Christian. Perhaps he is. Remember, too, that Mr. Harry Truman is a Southern Baptist in good standing. With shame I confess that my university, Baylor University, overriding the plain orders of the Baptist State Convention, offered President Truman a degree. And let all my Methodist friends who objected when I exposed the socialism and pro-communist attitude of Dr. E. Stanley Jones and the modernism of Bishop Oxnham, please note that I am just as much against a socialist Baptist as against a socialist Methodist.

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I am just as much against the immorality of the Truman administration as I am against the immoral seizure of the Methodist denomination by a group of modernist leaders who do not believe old-fashioned Methodist doctrine. Good Christians had better decide not to vote for parties but to vote for principles, and that means vote against immorality, against corruption in office. A vote for Kefauver would be a vote to continue the Truman policies. A vote for any man endorsed by the corrupt Democratic machine would mean the same kind of an administration as we have had with Roosevelt and Truman.

What about the Republican candidates? Eisenhower has been very close to Truman. He has not

declared himself sufficiently on waste, corruption, and socialism. I would say that a good Christian ought to vote against any candidate for the presidency who does not take a plain stand against the corruption of the present administration, against its waste, against the increasing taxes, and against the seizure of the steel mills. If General Eisenhower does not take a plain, strong, public stand against socialism, against the wickedness and corruption of the Truman administration, then he ought not to be trusted and he ought not to be elected. Stassen is definitely worse. Warren may be as bad. Senator Taft is taking a clear stand, fighting against corruption, promising to reduce taxes eventually, promising to back up the General MacArthur's policies in foreign relations. Either Taft or some other man who takes a plain stand and makes an honest fight against the present corruption and the creeping socialism in American should have the votes of good Christians and of decent citizens, in my judgment.

Before You Write That Letter!

Before you write a letter condemning this editor, asking that we stop THE SWORD OF THE LORD, etc., I suggest that you do two or three things.

- 1. Be sure to state in your letter how much you have gotten in money by the socialistic program of the New Deal. Did you get some of the money we tax payers had to provide to subsidize farm products which you raised, and sold above their value? If that is the

reason you are for the New Deal, then your letter will not be impressive.

2. Are you a member of a labor union which demands a closed shop by law, and favors the taking over of private property for the benefit of workers who did not earn it? If so, your letter will not have any weight with thinking people.

3. Are you a Southern Democrat (as I was and all my people were), who has decided to vote for anybody in the Democratic Party, right or wrong, moral or immoral, thieves or honest men? If you are, then, of course, your reply will not mean anything.

But if you are an honest Christian, determined to stand for right and against sin, and will say so, I will be interested in having your reaction.

I hope when you write that you will tell me plainly whether you think the government ought to take over your home or your business or your car, on the whim of a president.

After much prayer and because of a holy compulsion from God, I feel I must take my stand for immorality and against sin in public officials as well as in private citizens.

We plan other articles on related subjects to come soon in THE SWORD OF THE LORD. Don't miss them!

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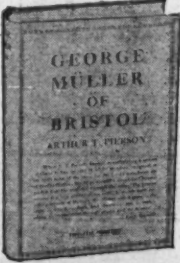
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Evangelist Finney was the greatest influence for Christianity in America for the first half of the nineteenth century. Richard Ellsworth Day says, "It was a movement wherein one man, under God, brought five hundred thousand souls to Light. It is doubtful if any man since apostolic times has been used of God to more thoroughly master with the gospel the cities and towns in which he preached."

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(Continued from page 4)

worry, Mary," he said. "Your son, like every other mother's son, must meet evil as well as good; rub up against the vile as surely as the pure. We must trust God and keep the home-fires burning."

That quieted her for the time, but she kept praying that Ned might be removed from the peculiar temptations she felt sure were assailing him. Had not He who hears prayer answered her petitions by opening the door to a better position for her husband in this distant city? And yet—she was almost certain that Ned had slipped something from his mouth, one day since their coming here, when she confronted him unexpectedly at a street corner. Could it have been a cigarette? She had counted so much on his new surroundings; now God had sent her this doctor!

Jean saw Mrs. Manton as she returned from town and paused before number Forty-eight. The wheel-chair was at the entrance to the sitting-room when the guest's tap came on the door, and Jean's hand was outstretched in welcome. "You are Fee-fe's mother," she cried, "the lady who sings!"

"And the lady who is glad to meet Dr. Prescott's Jean Myers," was the happy response as a kiss was placed on the thin cheek.

"O-oh!" breathed Jean. "I'm glad you live in the house next door to me!"

"I'm expecting to live nearer to you than that, when we reach the House of Many Mansions," smiled the visitor. "Dear, my time is limited; it's nearing the lunch hour; tell me what I shall sing for you?"

"You choose, please," besought the child; "something about Jesus."

Mrs. Manton sang the hymn beginning:

"There is a Guide that never falters,

And when He leads I cannot stray,
For step by step He goes before me

And marks my path: He knows the way."

"Oh, if my father could hear that!" exclaimed the child as the singing ceased. "I wonder if he did! The words are beautiful!"

"I have them at home, I'll send them over for you to learn; then we can sing it together the next time I come," said the lady.

The little girl shook her head. "I'd rather listen when you sing; I guess that's what the angels do. I wonder if it makes them feel happy and still, like it does me? My father said angels cannot sing our hymns because Jesus did not die to save them from sin."

"Then you had a Christian father, Jean?"

"Oh, yes, God has given me everything good—father, mother, doctor—and now He has sent you!"

Mrs. Manton smiled. "I must run," she said, "but I'm coming again some evening to call on your mother. Jean, I want you to pray for my boy and girl."

"I am praying for Ned, 'cause my doctor is 'tending him," was the answer. "Doctor likes me to pray for his sick folks; he says it helps him. We take the 'Two-who-agree prayer.'"

"I will take it with you," smiled the lady, kissing the invalid goodbye.

That was on Saturday. The next morning Mrs. Manton stood with the congregation of the Old Stone Church, her son and daughter beside her, singing "Nearer, My God, to Thee, Nearer to Thee." The prayer of the hymn met the prayer of her heart, but her prayer was not for herself. "E'en though it be a cross that raiseth him," she sang under her breath, changing the pronoun in the fourth line of the first verse, for she was thinking of Ned. But she stopped singing as the word left her lips, a wave of fear sweeping over her. What if that song-prayer were answered? Could she bear—even for his soul's sake—to see her precious son staggering under a cross such as some men carry?

The question was scarcely suggested before close upon the fear came sudden joy born of the

thought, heaven sent, that only one cross—the cross of the Son of God—raiseth, and releases the most sin-bound among mankind; and evermore, the risen Saviour, who wrought this glorious salvation, intercedes on high for the burdened sin-marred sons of men who come in His name for pardon and salvation. Tears could not dim the light that transfigured her face as she saw that the price of her son's redemption had been fully paid at Calvary.

The sense of relief that came to the mother that Sunday morning strengthened as the days went by, and she noted with what eagerness Ned kept his appointments with Dr. Prescott. The third morning he came home on winged feet.

"I'm going back to Doc after dinner tonight," he said, "but not as a patient. He has a big telescope under the roof of his house that he wants to 'introduce' to me. He says there are great spectacles to be seen from the housetop on clear nights. Evans—that's his man—a great chap!—tells me the doctor is 'intimately and personally acquainted with every star in the heavens—on speaking terms with the whole outfit,' as he puts it. Think of the luck of striking a doctor like that!" the lad ended, with a chuckle.

"It wasn't luck, Ned," said his mother.

"Then it was something just as good."

"Better," corrected the lady. "It was guidance. Do you think I would call an unknown physician to my only son without asking to be led aright?"

"You were answered for fair," declared the boy.

Every day now the mother thought she saw improvement in the youth. She imagined he looked better and knew he ate with more relish. She noted, too, that his step had taken on elasticity—was more like that of the Ned of two years ago. He whistled as he ran down the street towards the doctor's house, and even after the treatments were ended was continually calling there, spending many evenings studying the heavens with this friend.

"Say, Dr. Prescott's a great fellow! You should hear him talk about stars, Mother," he exclaimed one evening while waiting for the dinner-bell. "My! but he can do it! He wants me to study them up a bit with him and get ready for a real treat when the cold, frosty weather sets in. You'd better believe I didn't veto that proposition!"

At another time Ned said, "That youngster next door must be quite a kid, though she's not much for looks. Doc tells me he'd have left this burg long ago if she hadn't given him something worth while to do. According to that I owe her a trifle."

"She is very much worth while for herself, Ned," answered his mother.

"Oh, I'll leave her to you and Grace and hang to Doc myself," laughed the boy.

This mother's heart overflowed with gratitude. How good her heavenly Father was to her! Here was this new interest to take up her son's mind, to bridge over the weeks of vacation and provide pleasure and profit for days to come. "God answers prayer," she told herself. Yet how little she knew of how greatly her Lord was answering prayer.

(From the book FORTY-EIGHT BERNARD STREET, of the Moody Colportage Series, 35c. Used by permission of publisher. Book may be ordered from Sword of the Lord, Wheaton, Illinois.)

Dear Brother Rice:

I sure enjoy the weekly visitor, THE SWORD OF THE LORD. It is always filled with good things. After I read it I give it to my sister and she reads it and passes it on and on to others. May God bless you and all your workers, and may many souls be saved.

Your sister in Christ,
Miss C. S.
Chattanooga, Tenn.

Our Redemption In Christ

(Continued from page 10)

What really can compare with the bliss, the beauty, the beneficence of such a life in Christ Jesus?

7. The Greatest Plenitude in the Universe

"According to the riches of His grace." Here is the note on which we end this message—the marvelous, matchless grace of God. It is the thing that constitutes the greatest glory of the evangel. It is the story of a mighty rushing cataract of God's love to sinful men. We must get this thought clear in our minds. Christianity is not the story of men seeking after God; it is the story of God seeking men.

Now the measure and motive of God's grace is indicated in our text by the words "according to" which means "harmonious with" or, "in agreement with." Paul was never tired of exalting God's grace. The word got into every sermon, into every letter. He saw that every one of his epistles were stamped with that golden word of heavenly truth. For one thing, he rejoiced in the fact that here was something of which there was no scarcity—yes, indeed the great-

est plenitude in the universe—the riches of God's grace. As Charles Wesley sang,

"Plenteous grace with Thee is found
Grace to cover all my sin."

Sometime ago I heard Dr. R. C. Beal of Tucson, Arizona, speak to a group of ministers when he told his brethren that his hobby was "collecting definitions of grace." What a delightful hobby! Then the gifted preacher proceeded to give a number of definitions, and probably one could have added to his store. Here are a few of my favorites:


"Grace is the love of God, spontaneous, beautiful, unearned, at work in Jesus Christ for the salvation of sinful men..." by Principal Denney. "Grace is all that God can righteously do for us out of the abounding goodness and liberality of His heart." Dr. J. H. Jowett says, "Grace is God in action." And the humble Scotswoman was very apt when she said, "Grace is something for nothing when you don't deserve anything."

But who can really define grace? It is a constellation of matchless splendors. The truth is that God

has done something better than furnish us with a verbal definition of grace. He sent a living illustration in flesh and blood in the person of His Son. "The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Who can fathom the depths of such grace?

When Nansen was looking for the North Pole, he once found himself in deep water. He tried to take his sounding, but his line would not reach the bottom. He took his book and wrote the date and length of his line and added, "Deeper than that." The next day he lengthened his line and dropped it again and again. It failed to touch, and again he wrote down the date and the length of the line, and added, "Deeper than that." After a few days he gathered all the line he could find about the ship, tied it together, dropped it down, but still it would not reach the bottom, and once more he took his book and wrote the date and length of his longest line and added the note, "Deeper than that."

*Thy love, O Christ, arisen
Yearns to reach all souls in prison,
Down beneath all shame and loss
Sinks the plummet of the Cross.
Never yet abyss was found
Deeper than Thy love can sound.*



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